

**State of Bondage, State of Residence in Marginal Area
and State of Liberation**

—ॐ विष्णुपदा श्री भक्तिसिद्धहन्ता सरस्वती प्रबहुपदा
—*Om Viṣṇu-pāda Śrī Bhakti-siddhānta Sarasvatī 'Prabhupāda'*

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The living entity has three states of existence—

- 1> State of Bondage—*baddha-avasthā*
- 2> Marginal State—*taṭaṣṭha-avasthā*
- 3> Liberated State—*mukta-avasthā*.

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All these three states are present in Bhagavān either directly or indirectly.

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The state of bondage (*baddha-avasthā*) also arises from Bhagavān.

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If that were not the case, then the state of bondage would become false.

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Māyāvādīs (Impersonalists) consider the material state of bondage to be false, whereas Bhagavān Śrī Caitanya-deva did not describe it as *anitya* (non-eternal), but as *naśvara* (temporary or perishable).

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Superimposing the condition of bondage upon the existence of the living entity (*jīva-sattā*) is an example of *vivartavāda*.

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That is, identifying the self (soul) with the gross body is indeed *vivarta-vāda*.

[In other words, regarding one's gross body to be one's true self (soul) is *vivarta-vāda*.]

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In other words, the lack of knowledge of the Absolute Truth (*tattva-vastu*) is called *vivarta*.

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Lord Nārāyaṇa (*tad-rūpa-vaibhava*); <3> the living entities (*jīvas*) and <4> the unmanifest state of the three modes of material nature (*pradhāna*).

ভগবত্তা (তদ-রূপ-বাইবহা) সত্য

Bhagavattā (The Supreme Personality of Godhead) is indeed *svarūpa-vigraha*.

গোলাক, বৈকুণ্ঠা, ভগবান্‌র সাথে যারা আছে তারা ভগবান্‌র সত্য-রূপ-বাইবহা

Goloka, Vaikuṇṭha, the eternal associates of Bhagavān in those abodes (*pārṣada-vṛnda*) and all the objects in those places are *tad-rūpa-vaibhava-vigraha* (the manifestation of His personal splendor).

জীব জীবের প্রাথমিক অবস্থা যা ভগবান্‌র সত্য-রূপ-বাইবহা

The living entities (*jīvas*) are *taṭastha-vigraha* (manifestation of marginal potency) and *avidyā* (ignorance or illusion) or *māyā* (illusory potency of Lord Kṛṣṇa) is indeed *pradhāna* (the unmanifest state of the three modes of material nature).

প্রাধান্য, পরিণাম, বদ্ধাবস্থা এই, জীবের পরিণাম, তাড়াস্থা-বাইবহা এই, তদ্রূপ-বাইবহাকার পরিণাম মুক্তাদহ্মা বৈকুণ্ঠা যা গোলাক এই।

pradhānakā pariṇāma baddhabhāva hai, jīvakā pariṇāma taṭastha bhāva hai, tadrupa-vaibhava-kā pariṇāma muktadhāma vaikuṇṭha yā goloka hai.

The transformation of *pradhāna* is the state of bondage (*baddha-bhāva*). The transformation of the living entities (*jīvas*) is the state of marginal existence (*taṭastha-bhāva*). The transformation of *tad-rūpa-vaibhava* (His personal splendor) are the abode of liberation (*mukta-dhāma*) known as Goloka or Vaikuṇṭha.

ভগবান্‌র সত্য-রূপ-বাইবহা ভগবান্‌র সত্য-রূপ-বাইবহা, ভগবান্‌র সত্য-রূপ-বাইবহা ভগবান্‌র সত্য-রূপ-বাইবহা

Bhagavān is perceived directly as *tad-rūpa-vaibhava* (His personal splendor, which includes His abode, eternal associates and expansions such as Lord Nārāyaṇa) and He creates the dull material world indirectly.

ভগবান্‌র সত্য-রূপ-বাইবহা ভগবান্‌র সত্য-রূপ-বাইবহা, ভগবান্‌র সত্য-রূপ-বাইবহা ভগবান্‌র সত্য-রূপ-বাইবহা

And in the marginal region (*taṭa-pradeśa*) between the material world and the spiritual sky, He manifests the direct (*anvaya*) and indirect (*vyatireka*) moods simultaneously and creates the identity (*asmitā*) or egoism (egotism, *ahaṁ-bhāva*) of the living entity.

ভগবান্‌র সত্য-রূপ-বাইবহা ভগবান্‌র সত্য-রূপ-বাইবহা?

Why the living entities who are the manifestations

of marginal potency are in the state of bondage (*baddha-avasthā*)?

एतत् तत्त्व-संज्ञितं तत्त्वं तत्त्वं च तत्त्व-संज्ञितं तत्त्वं च तत्त्व-संज्ञितं तत्त्वं च तत्त्व-संज्ञितं तत्त्वं च

Due to the nature of being marginal (*taṭastha*), the living entity (*jīva*) is capable of assuming any state, whether bound (*baddha*) or liberated (*mukta*).

तत्त्व-संज्ञितं तत्त्वं तत्त्व-संज्ञितं च तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्वं च तत्त्व-संज्ञितं तत्त्वं च

When under the influence of material nature (*prakṛti*), he becomes bound by identifying his gross and subtle bodies created by the material nature to be his soul (*ātmā*).

तत्त्व-संज्ञितं तत्त्वं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्वं च,

The living entity, by its constitutional nature in its pure or unadulterated state, is the servant of Lord Kṛṣṇa.

तत्त्व-संज्ञितं -तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं

However having forgotten Lord Kṛṣṇa, it has come to this material world. And now superimposing the sense of doership upo itself, it is wandering through various species of life.

तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं (तत्त्व-संज्ञितं) तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं

According to the *asat-sampradāya* (non bona fide disciplic succession or unauthorized disciplic succession), the removal of the material covering or designation (ignorance) is the true nature of the living entity's liberated state.

तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं

These *māyāvādīs* (Impersonalists) do not accept the eternity of Vaikuṇṭha or Goloka.

तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं

The main reason for this is their state of bondage (*baddha-avasthā*).

तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं तत्त्व-संज्ञितं

ye loga nirviśeṣa avasthāko hī taṭasthāvasthā kahate haim tathā isī avasthāko ye caramāvasthā mānate haim.

These people refer to the state of being without attributes or variegatedness (*nirviśeṣa-avasthā*) as the neutral or marginal state (*taṭastha-avasthā*, state of being situated in the line of demarcation

between the material world and spiritual world), and they consider this state to be the ultimate state.

Impersonalists consider the neutral or marginal nature to be the ultimate state.

In fact, the view of the *nirviśeṣa-vādis* (impersonalists) is merely an unclear or inarticulate development of the neutral or marginal nature (*taṭastha-dharma*).

Why are the *māyāvādīs* deluded?

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In the specific explanation of the Vedānta philosophy, the neutral or marginal nature is clearly mentioned.

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The *māyāvādīs* follow the philosophy of impersonalism and deny the eternal transcendental form of Bhagavān and His potency that reveals His unlimited opulence. Therefore they become incapable of understanding or comprehending the eternal foundation or basis of *tad-rūpa-vaibhava* (His personal splendor, which includes His abode, eternal associates and expansions such as Lord Nārāyaṇa).

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Therefore, they take refuge in *vivartavāda* and falsely imagine themselves to be *jīvana-mukta* (liberated from bondage even when alive).

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"Not only that, they also reveal the worthlessness of their philosophical system (*matavāda*) by considering this false notion to be true.

ਸ੍ਰੀਪਾਦਾ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਨੇ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਨੂੰ ਚਲਾਕਾਰੀ ਨਾਲ ਖਾਰਜ ਕੀਤਾ ਹੈ।

Śrīpāda Rāmānujācārya has refuted the philosophy of impersonalism (*nirviśeṣa-mata*) with strong arguments.

ਅਗਲੇ ਦੋ ਮੁੱਖ ਅਨੁਸਾਰਾਂ ਵਿਚੋਂ ਇੱਕ ਇਹ ਹੈ।

There are two prominent arguments among them.

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ।

According to the first argument, he states that there is no truth whatsoever in the imagined *māyāvāda* philosophy of the impersonalists.

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ।

If the *māyāvādīs* have been freed from the hands of illusion and if their belief is true, then there would be no distinction between the teacher (giver of instructions, *upadeśaka*) and the taught (receiver of the instructions, *upadeśa-grahītā*).

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ?

In such a situation, what would be the need for instruction?

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ?

And who would instruct whom?

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ।

The second point is that as long as the impersonalists have not reached the truth they promote themselves, they do not have the right to explain or enunciate the truth through the instruction of certain merely imagined concepts (the principles of *māyāvāda*).

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ।

A living entity (*jīva*) situated in a state of bondage (*baddha-avasthā*) or in a marginal state (*taṭastha-avasthā*) is not capable of introducing (explaining) the nature of the liberated state (*mukta-rājya*).

ਜੇਕਰ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਸਹੀ ਹੈ ਤਾਂ ਅਨਿਪਸ਼ੇਖ-ਮਾਤਾ ਦੇ ਫਲਸਫੇ ਵਿਚੋਂ ਕੋਈ ਵੀ ਅਸਲਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ।

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Difference between acintya-dvaita-advaita-vāda
 and kevala-advaita-vāda

Nowadays, the *māyāvādī* sect (*māyāvādī-sampradāya*) does not hesitate to claim the pure teachings of Śrīman Mahāprabhu as their own.

In reality, the *māyāvādīs'* (impersonalists') *kevala-advaita-vāda* (monism) and *acintya-dvaita-advaita-vāda* of Śrīman Mahāprabhu are not the same.

Acintya-bhedābheda-tattva indicates categorical knowledge of the Supreme Person who is inconceivably *abheda* (non-different) and *bheda* (different) from His potencies. The entire universe, consisting of conscious living entities and non-sentient matter, is Śrī Kṛṣṇa's

Bhagavān, by the influence of His inconceivable potency, maintains the transcendental realm of Vaikuṇṭha which is full of all kinds of opulences and also manifests the conditioned material universes which are under the shackles or bondage for imprisoning the disobedient living entities through the agency of illusory energy (*māyā*).

एवम् एतन्मूर्तिर्योगेश्वरः, एतन्मूर्तिर्योगेश्वरः—एवम् एतन्मूर्तिर्योगेश्वरः एवम्
एतन्मूर्तिर्योगेश्वरः, एवम् एतन्मूर्तिर्योगेश्वरः एतन्मूर्तिर्योगेश्वरः, एतन्मूर्तिर्योगेश्वरः एवम्
एतन्मूर्तिर्योगेश्वरः—एवम् एवम् एतन्मूर्तिर्योगेश्वरः एतन्मूर्तिर्योगेश्वरः एवम् एतन्मूर्तिर्योगेश्वरः

Just as conditioned living entities (*baddha-jīvas*) experience three states (*avasthās*) of (1) *jāgrata* (wakefulness), (2) *svapna* (dreaming), and (3) *suṣupti* (deep sleep), the attainment of the following three states is also considered *nitya-dharma* (the eternal inherent function or religion of the living entity): (1) *vaikuṇṭha-avasthā* (residing in the Vaikuṇṭha realm, which is free from anxiety), (2) *taṭastha-avasthā* (residing in the marginal area or the line of demarcation between the material and spiritual worlds), and (3) *baddha-avasthā* (the state of bondage).